二〇一六年國殤節特會

基督的擴增，
爲着召會的建造

第三篇

基督的擴增是爲着召會的擴增，這乃是藉着按照擴增的律供應生命給人

讀經：約壹五 16 上，出二一 5 ～ 6，賽五十 4 ～ 5，帖前二 7、11，約十五 1 ～ 5

綱　要

週　一

壹 約壹五章十六節上半說，『人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他』：

一 這裏的生命是『奏厄』（zoe），就是屬靈、永遠、神聖的生命—見約十 10 註 2，徒十一 18 註 1 和羅五 17 註 3。

二 這不是說，祈求的人本身有生命，能憑自己將生命賜給別人；這乃是說，這樣一個住在主裏面，與主是一，並在與主是一的靈裏（林前六 17）祈求的祈求者，成了神賜生命的靈能將生命賜給他所代求之人的憑藉：

2016 MEMORIAL DAY CONFERENCE

THE INCREASE OF CHRIST
FOR THE BUILDING UP OF THE CHURCH

Message Three

The Increase of Christ Being for the Increase of the Church by Ministering Life to Others according to the Law of Increase

Scripture Reading: *1 John 5:16a; Exo. 21:5-6; Isa. 50:4-5; 1 Thes. 2:7, 11; John 15:1-5*

Outline

Day 1

I. First John 5:16a says, "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him":

A. "Life" here is zoe, the spiritual, eternal, divine life—see footnote 1 on John 10:10, footnote 1 on Acts 11:18, and footnote 4 on Romans 5:17.

B. This does not mean that the asker has life of himself and can give life by himself to others; it means that such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means by which God's life-giving Spirit can give life to the ones for whom he is asking:

1 我們有權利將生命賜給較輭弱的人，好吞滅他們的死亡；這是在神聖生命的交通裏，分賜生命的事。

2 我們要成爲能將生命分賜給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏行事、生活、爲人。

週　二

貳 爲使我們能將生命供應給人，我們至少必須作四件事：

一 我們需要與主有彀多的接觸，單單花時間與祂同在，在主的對付中聽主說話，使我們能說應時的話，扶助疲乏的人—出二一 5～6，賽五十 4～5。

二 我們必須學習在主的光底下，在主面前被祂對付；我們要結果子，就必須與主辦交涉，成爲葡萄樹嶄新的、新鮮的、柔嫩的枝子；我們必須對付一切的阻礙，過結果子的生活，也必須對付我們天然的個性，在照顧人的事上變得有彈性—約壹一 7、9，約十五 2。

週　三

三 我們必須拿起負擔去照顧人—不信者、年幼的信徒、初信者和較輭弱的信徒；我們必須是乳養的母親和勸勉的父親照顧他們，好作得人的漁夫和餧養小羊的人—帖前二 7、11，太四 19，約二一 15，歌一 7～8：

1 我們藉着在主裏照顧別人而得主照顧：

a 我們若滋潤別人，自己就會得滋潤；我們若想在生命上長大，就需要幫助別人長大—箴十一 25，約七 37～39 上。

1. We have the privilege of giving life to the weaker ones in order to swallow up their death; this is a matter of life-imparting in the fellowship of the divine life.

2. To be ones who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life.

Day 2

II. In order for us to minister life to others, we must do at least four things:

A. We need an adequate contact with the Lord simply to spend time with Him, listening to the Lord in His dealings with us, so that we may speak a timely word to sustain the weary ones—Exo. 21:5-6; Isa. 50:4-5.

B. We must learn in the presence of the Lord to be dealt with by Him under His light; in order to bear fruit, we must deal with the Lord to be new, fresh, and tender branches of the vine; we must deal with all the hindrances to have a living of bearing fruit, and we must deal with our natural disposition to become flexible in caring for people—1 John 1:7, 9; John 15:2.

Day 3

C. We must pick up a burden to care for people—unbelievers, young believers, new believers, and weaker believers; we must care for them as nursing mothers and exhorting fathers to be fishers of men and feeders of lambs—1 Thes. 2:7, 11; Matt. 4:19; John 21:15; S. S. 1:7-8:

1. We are cared for by the Lord by caring for others in the Lord:

a. If we water others, we ourselves will be watered, and if we desire to grow in life, we need to help others to grow—Prov. 11:25; John 7:37-39a.

b 領受的路乃是給與，我們給的越多，領受的就越多—路六 38，徒二十 35。

c 我們若將禱告從只爲自己轉成爲着別人，就會得着我們所求的—伯四二 10，創二十 17，參二一 1 ～ 2。

2 我們需要爲別人花費，並完全花上自己，爲別人犧牲我們的財物和生命—林後十二 14 ～ 15，約壹三 16 ～ 18。

3 我們必須爲着多結果子對付我們的個性；保羅的個性全然被主對付過，因此是柔輭的、能屈能伸、有彈性、能適應各種環境；個性就在己的深處，我們都必須否認己—林前九 22，太十六 24。

週　四

四 我們必須學習對人有興趣；主的子民必須天天作我們的『食物』；在召會中，有許多人需要我們將他們擔在肩上，並在愛裏懷抱在胸間—約四 3 ～ 14、31 ～ 34，出二八 9 ～ 12、15 ～ 21、29，羅十二 15。

叁 召會中的每件事都必須有生命的性質，以生命作內容，並分賜生命—約十 10 下，十四 6 上，林前十五 45 下，羅八 2、10、6、11：

一 召會『交易』的『貨幣』不是美元，而是神聖的生命；神聖的生命是我們惟一的『商品』。

二 召會全然是生命的事，因爲召會乃是三一神的生機體，作基督的身體，並作葡萄樹連同枝子（林前十二 12，約十五 1 ～ 5）；我們的工作、說話、交通、服事、盡職、傳講信息、研讀聖經和禱告，都必須是在生命的湧流和生命的分賜中。

b. The way to receive is to give, and the more we give, the more we receive—Luke 6:38; Acts 20:35.

c. If we turn our prayer from merely ourselves to others, we will receive what we desire—Job 42:10; Gen. 20:17; cf. 21:1-2.

2. We need to spend and be utterly spent on behalf of others, sacrificing our wealth and our life for others—2 Cor. 12:14-15; 1 John 3:16-18.

3. We must deal with our disposition for the sake of fruitfulness; because Paul's disposition was fully dealt with by the Lord, it was soft, bendable, flexible, and applicable to any situation; our disposition is the depth of our self, which must be denied—1 Cor. 9:22; Matt.16:24.

Day 4

D. We must learn to be interested in people; every day the Lord's people must be our "food"; many in the church need our shoulders to bear them and our breast to embrace them in love—John 4:3-14, 31-34; Exo. 28:9-12, 15-21, 29; Rom. 12:15.

III. Everything in the church must be in the nature of life, with the content of life, and in the imparting of life—John 10:10b; 14:6a; 1 Cor. 15:45b; Rom. 8:2, 10, 6, 11:

A. The "currency" in the church "exchange" is not dollars but the divine life; the divine life is our only kind of "merchandise."

B. The church is altogether a matter of life, because the church is the organism of the Triune God as the Body of Christ and as the vine with the branches (1 Cor. 12:12; John 15:1-5); our work, speaking, fellowship, service, ministry, message, Bible study, and prayer must be in the flow and imparting of life.

三 當葡萄樹的枝子得着賜生命的靈這基督生命汁液充足的供應時，就結出果子，這乃是內裏生命供應的滿溢—4～5節。

週　五

肆 主耶穌是人子顧惜我們，也是神子餧養我們；我們需要跟隨祂的榜樣，經歷並呈現基督作吸引人的因素，好供應生命給人，並以正常的方式得着他們：

一 例證一：

1 基督是人子，成爲神的羔羊，除去我們的罪（一29）—顧惜。

2 基督是神子，成爲賜生命的靈，賜生命給我們，並變化我們（32～34、42，林前十五45下，林後三6）—餧養。

二 例證二：

1 基督是人子，在蛇的形狀裏，藉着祂救贖的死，廢除了古蛇這罪的源頭（約三14，來二14，參羅十六20）—顧惜。

2 基督是神子，講說神的話，並且沒有限量的將祂自己作爲那靈賜給我們，使我們得永遠的生命（約三34～36、15～16）—餧養。

三 例證三：

1 基督是人子（耶穌），從猶太往加利利去，繞道進入敍加城，到雅各井旁，特意要等候那位乾渴、尋求水之不道德的撒瑪利亞婦人（四3～9）—顧惜。

C. When the branches of the vine receive a sufficient supply of the life-giving Spirit as the life-juice of Christ, they bear fruit as the overflow of the inner life supply—vv. 4-5.

Day 5

IV. We need to follow the pattern of the Lord Jesus as the Son of Man cherishing us and as the Son of God nourishing us, experiencing and presenting Christ as the attracting factor to minister life to people and gain them in a normal way:

A. Illustration one:

1. Christ as the Son of Man became the Lamb of God to take away our sin (1:29)—cherishing.

2. Christ as the Son of God became the life-giving Spirit to give life to us and transform us (vv. 32-34, 42; 1 Cor. 15:45b; 2 Cor. 3:6)—nourishing.

B. Illustration two:

1. Christ as the Son of Man, in the form of the serpent, destroyed the old serpent, the source of sin, through His redeeming death (John 3:14; Heb. 2:14; cf. Rom. 16:20)—cherishing.

2. Christ as the Son of God speaks the words of God and gives Himself as the Spirit to us not by measure that we may have the eternal life (John 3:34-36, 15-16)—nourishing.

C. Illustration three:

1. Christ as the Son of Man (Jesus), going from Judea to Galilee, detoured into the city of Sychar, near Jacob's well, to purposely wait for the thirsty and water-seeking, immoral Samaritan woman (4:3-9)—cherishing.

2 基督是神子，受神所差當作恩賜，將生命的水賜給婦人喝，這水要湧入永遠的生命（10～14）—餧養。

四 例證四：

1 基督是人子，爲神所立定，要審判世上一切的活人和死人（五 27～29，徒十七 31，十 42，提後四 1，太二五 31）；基督的審判已經傳給罪人，作爲對他們的顧惜，使他們能悔改歸向神，接受基督作神子，而得着祂永遠的生命；在啓示錄十四章六至七節的審判，是基督審判的一部分，要作爲永遠的福音傳給住在地上的萬民—顧惜。

2 基督是神子，得着神所賜的權柄，將永遠的生命賜給信祂的人（約五 19～26，十七 2～3）—餧養。

五 例證五：

1 基督是人子，不定罪那犯罪的婦人（八 11 下）—顧惜。

2 基督是神子（就是那『我是』），要叫她從罪得自由，而使她能不再犯罪（11 下、24、36）—餧養。

六 例證六：

1 神差祂的兒子，在祂的人性裏爲我們的罪作了平息的祭物（約壹四 10）—顧惜。

2 神差祂的兒子到我們這裏來，使我們在祂的神性裏藉着祂得生並活着（9）—餧養；這可由約翰三章十六節得着證實：神將祂的獨生子賜給我們，使我們這些信入祂的，藉着祂在祂人性裏的救贖，不至滅亡（顧惜），反而在祂的神性裏得着永遠的生命（餧養）。

七 整本新約的例證：

2. Christ as the Son of God, sent by God as a gift, gave her to drink the water of life which springs up into eternal life (vv. 10-14)—nourishing.

D. Illustration four:

1. Christ as the Son of Man has been designated by God to judge all the people of the world, the living and the dead (5:27-29; Acts 17:31; 10:42; 2 Tim. 4:1; Matt. 25:31); the judgment of Christ has been preached to the sinners as a cherishing to them that they might repent unto God and receive Christ as the Son of God to have His eternal life; the judgment in Revelation 14:6-7, as a part of the judgment of Christ, will be declared to all the people on the earth as the eternal gospel—cherishing.

2. Christ as the Son of God was given authority by God to give the eternal life to His believers (John 5:19-26; 17:2-3)—nourishing.

E. Illustration five:

1. Christ as the Son of Man would not condemn the sinful woman (8:11b)—cherishing.

2. Christ as the Son of God (the "I Am") would free her from sin so that she could sin no more (vv. 11b, 24, 36)—nourishing.

F. Illustration six:

1. God sent His Son as a propitiation for our sins in His humanity (1 John 4:10)—cherishing.

2. God sent His Son to us that we may have life and live through Him in His divinity (v. 9)—nourishing; this is confirmed by John 3:16: God gave us His only begotten Son that we who believe into Him may not perish through His redemption in His humanity (cherishing) but may have eternal life in His divinity (nourishing).

G. The illustration of the entire New Testament:

1 基督是人子，來救贖我們脫離罪（提前一15）—顧惜。

2 基督是神子，來將神聖的生命豐盛的分賜到我們裏面（約十10）—餧養。

八 基督在永遠裏的例證：

1 祂是人子，成爲梯子，維持並保持所有信祂之人與神之間的生命聯結（一51）—顧惜。

2 祂是神子，成爲新耶路撒冷的生命元素；新耶路撒冷乃是終極完成之三一神與祂得榮耀之選民的一個神聖且屬人的構成體（啓二一～二二）—餧養。

週　六

伍 我們要供應生命給人，並恢復我們中間久不聚會的聖徒，就必須有我們父神愛和赦免的心，以及我們救主基督牧養和尋找的靈—路十五4～6、8～9、20～23，詩歌三五四首：

一 我們都要以主的心腸爲心腸，寶愛失落的羊—路十五4～6。

二 我們必須信賴聖靈的工作—8～9節。

三 我們必須以父的愛來愛人，並帶着喜樂的面容到人那裏去—18～24節，詩四二5、11。

陸 召會的擴增是按照擴增的律：

一 基督與召會乃是一棵宇宙的葡萄樹，作三一神的生機體；信徒是這棵樹上的枝子，與三一神有生機的聯結—約十五1～5。

1. Christ as the Son of Man came to redeem us from sins (1 Tim. 1:15)—cherishing.

2. Christ as the Son of God came to impart the divine life into us abundantly (John 10:10)—nourishing.

H. The illustration of Christ in eternity:

1. As the Son of Man, He is the ladder sustaining and maintaining the life union of all His believers with God (1:51)—cherishing.

2. As the Son of God, He is the life element of the New Jerusalem as the divine and human constitution of the consummated Triune God and His glorified elect (Rev. 21—22)—nourishing.

Day 6

V. In order to minister life to others and recover the dormant saints among us, we must have the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—Luke 15:4-6, 8-9, 20-23; Hymns, #471:

A. We must take the Lord's heart as our heart and treasure the lost sheep—Luke 15:4-6.

B. We must rely on the work of the Holy Spirit—vv. 8-9.

C. We must love people with the Father's love and go to them with a cheerful countenance—vv. 18-24; Psa. 42:5, 11.

VI. The increase of the church is according to the law of increase:

A. Christ and the church are the universal vine as the organism of the Triune God, and the believers as the branches in this vine are in an organic union with the Triune God—John 15:1-5.

二 我們信徒既是基督的枝子，就住在祂這位子裏面，與主成爲一靈，有分於祂的地位和權柄—林前六 17，弗二 5 ～ 6，太二八 18 ～ 19。

三 我們住在子裏面，就接受父的培養，因爲父是栽培的人，就是這棵葡萄樹的培植者（約十五 1）；我們藉着住在子裏面，就能接受父的培養，享受父神聖性情的豐富（彼後一 4），就是得享神一切的豐富（西二 9 ～ 10）。

四 我們住在子裏面，就經歷生命之靈，就是在我們裏面子的實化，這生命的靈也成爲我們生命的素質—約十四 17、19，十五 26。

五 結果子的定律就是我們要住在主裏面，與三一神有聯結（5）；結果子是出於生命的定律，而不是出於神蹟；生命的定律，就是結果子的定律，擴增的定律，包含四點：

1 我們要住在主裏面，如同枝子住在葡萄樹上，吸取主生命的供應。

2 我們要住在主裏面，吸取父神作我們養分之源頭的供應，和聖靈作我們滋潤和復甦的供應。

3 我們要住在主裏面，吸取神作我們光的供應，和那靈作我們空氣的供應。

4 我們要住在主裏面，並活在召會中，如同葡萄樹必須留在園子裏，纔能得蒙保護並得着照顧。

B. Since we believers are the branches of Christ, we abide in Him as the Son and are one spirit with the Lord, thereby participating in His position and authority—1 Cor. 6:17; Eph. 2:5-6; Matt. 28:18-19.

C. By abiding in the Son, we receive the Father's nurturing, because the Father is the husbandman, the cultivator of the vine (John 15:1); by abiding in the Son, we are able to receive the Father's nurturing and to enjoy the riches of the Father's divine nature (2 Pet. 1:4), that is, to enjoy all the riches of God (Col. 2:9-10).

D. By abiding in the Son, we experience the Spirit of life as the realization of the Son in us, and this Spirit of life also becomes our life essence—John 14:17, 19; 15:26.

E. The law of fruit-bearing involves abiding in the Lord and being in union with the Triune God (v. 5); bearing fruit comes out of the law of life, not out of miracles; the law of life, which is the law of fruit-bearing, the law of increase, involves four points:

1. We should abide in the Lord, just as the branches abide in the vine, to absorb the life supply of the Lord.

2. We should abide in the Lord to absorb the supply of God the Father as our source of nutrients and the supply of the Holy Spirit as our watering and refreshing.

3. We should abide in the Lord to absorb the supply of God as our light and the Spirit as our air.

4. We should abide in the Lord and live in the church, just as a vine has to remain in the garden, in order to receive protection and care.

第三週　週一

晨興餧養

羅五17『若因一人的過犯，死就藉着這一人作了王，那些受洋溢之恩，並洋溢之義恩賜的，就更要藉着耶穌基督一人，在生命中作王了。』

約壹五16『人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他，就是給那些犯了不至於死之罪的。有至於死的罪，我不說當爲那罪祈求。』

羅馬五章十七節和十、十八、二十一節，六章四節，八章二、六、十節的生命，都是指神永遠、神聖、非受造的生命（zoe，奏厄），就是基督自己作了我們的生命（約十一25，十四6，西三4）。這與我們的肉身生命（bios，白阿司—路八14）以及我們的魂生命（psuche，樸宿克—太十六25～26，約十二25）都不一樣。神這永遠的生命，乃是…我們能在其中作王的（聖經恢復本，羅五17註3）。

〔在約壹五章十六節中，『將生命賜給』〕這句話的主詞…是上文的『人』，也就是『祈求』的主詞，指明祈求的人將生命賜給他所代求的人。這不是說，祈求的人本身有生命，能憑自己將生命賜給別人。這乃是說，這樣一個住在主裏面，與主是一，並在與主是一的靈裏（林前六17）祈求的祈求者，成了神賜生命的靈能將生命賜給他所代求之人的憑藉。這是一件在神聖生命的交通裏，分賜生命的事。我們要成爲能將生命賜給別人的人，就必須住在神聖的生命裏，並在神聖的生命裏行事、生活、爲人。雅各書五章十四至十六節的禱告是爲着醫治，約壹五章十六節的禱告是爲着分賜生命（約壹五16註3）。

信息選讀

WEEK 3 — DAY 1

Morning Nourishment

Rom. 5:17 “For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.”

1 John 5:16 “If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.”

Life in Romans 5:17, and in 5:10, 18, 21; 6:4; and 8:2, 6, 10, refers to the eternal, divine, uncreated life of God (zoe), which is Christ Himself as life to us (John 11:25; 14:6; Col. 3:4). It is different from both our physical life (bios—Luke 8:14) and our soulish life (psuche—Matt. 16:25-26; John 12:25). ...In this eternal life we can reign. (Rom. 5:17, footnote 4)

[In "he will give life" in 1 John 5:16], the subject is still he, the subject of the first predicate shall ask, indicating that the asker will give life to the one for whom he is asking. This does not mean that the asker has life of himself and can give life by himself to others. It means that such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means by which God's life-giving Spirit can give life to the ones for whom he is asking. This is a matter of life-imparting in the fellowship of the divine life. To be one who can give life to others, we must abide in the divine life and walk, live, and have our being in the divine life. In James 5:14-16 the prayer is for healing; here the prayer is for life-imparting. (1 John 5:16, footnote 3)

Today's Reading

召會是一個生機體，生機體需要的是生命。因此，我們在召會中的事奉，主要就是將生命供應給人。即使是排椅子和掃廁所，也都不是爲着事情本身，而是爲着供應生命。在招待、文書工作以及召會服事的任何一面，我們都必須盡所能將生命供應給人。當然，以正確的方法作事是好的；事情作不好會是個打岔，但這並不表示事情作好就是服事得好。在屬世宗教的組織裏，把工作作好就毀了；但在召會中，我們所需要的，主要是供應生命。即使我們無法將事情作得非常好，但靠着主的憐憫，我們將生命供應人，這事奉仍舊是成功的。首要之務乃是將生命供應人。

有些人也許會說，賜生命者是主不是我們。然而，在新約裏至少有一處經節說到，我們可以將生命賜給較輭弱的人。約壹五章十六節上半說，『人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他。』這裏『生命』的希臘文不是『白阿司』（bios），肉身的生命；而是『奏厄』（zoe），屬靈的生命。這節的意思不是說，我們若爲弟兄的病痛祈求，就能賜給他肉身的生命。我們是將『奏厄』（zoe），屬靈的生命賜給他。我們有權利將生命賜給較輭弱的人，好吞滅他們的死亡。許多聖徒不是在肉身上輭弱，而是在屬靈上輭弱。他們需要我們爲他們祈求，並將生命賜給他們。我們都需要受訓練，並操練顧到那些因缺少生命而較輭弱、在屬靈上有病的人。在召會中，口耳相傳的通常不是生命，而是死亡。因此，需要一些剛強的人起來，供應生命，以阻止死亡的散佈，並且將死亡吞滅。這乃是在召會事奉中的主要目的。

在服事裏的領頭者…必須幫助聖徒，首要之事不是把服事作好；相反的，他們應當與聖徒們有交通，供應生命使他們生長。領頭者若是如此，所有的聖徒就自然會照樣行。這樣，全召會就會在正確的生命職事下受到照顧（李常受文集一九七三至一九七四年第二册，七〇八至七〇九頁）。

參讀：爲着召會的建造正常結果子和牧養的路，第一章。

The church is an organism, and what an organism needs is life. Therefore, our church service is mainly for ministering life to others. Even the arranging of chairs and the cleaning of restrooms are not for themselves; they are for ministering life. In ushering, clerical work, and any aspect of the church service, we must do everything to minister life to others. Of course, it is good for us to do things in a proper way. Not doing things well can be a frustration, but this does not mean that merely doing a good job is to have the proper service. In worldly religious organizations it is sufficient to do the jobs well, but in the church the main thing we need is the ministry of life. Even if we cannot do things very well, but by His mercy we minister life to others, the service is still successful. The main matter is to minister life to others.

Some may say that it is not we but the Lord Jesus who is the Life-giver. However, there is at least one verse in the New Testament which says that we can give life to the weaker ones. First John 5:16a says, "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him." Life here in Greek is not bios, the physical life; it is zoe, the spiritual life. This verse does not mean that if we pray for the brother's sickness, we can impart physical life to him. It means that we give him zoe, the spiritual life. We have the privilege of giving life to the weaker ones in order to swallow up their death. Many saints are not sick physically, but they are sick spiritually. They need us to pray for them and to give them life. We all need to be trained and to practice to take care of the weaker ones who are short of life and sick spiritually. In the churches it is often the case that death, rather than life, spreads from mouth to mouth. Therefore, there is the need of some stronger ones to minister life to stop the spread of death and to swallow up death. This is the main purpose of the service in the church.

The leading ones in the service...must help the saints not primarily to carry out the service; rather, they should fellowship with them and minister life to them so that they may grow. If the leading ones do this, spontaneously all the saints will do the same for others. Then the entire church will be under the care of the proper ministry of life. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 12-13)

Further Reading: CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," ch. 1

第三週　週二

晨興餧養

出二一６『他的主人就要帶他到審判官那裏，又要帶他到門或門框那裏，用錐子穿他的耳朵…。』

賽五十４～５『主耶和華賜我受教者的舌頭，使我知道怎樣用言語扶助疲乏的人。主每早晨喚醒我；祂喚醒我的耳朵，使我能聽，像受教者一樣。主耶和華開通我的耳朵…。』

爲使我們能將生命供應給人，我們…必須作〔以下的事〕。第一，我們需要與主有殼多的接觸，我們必須專一的到主面前，不爲其他事禱告，而是單單花時間與祂同在。我們需要像出埃及二十一章裏被買來的奴僕一樣。五節說，『倘若奴僕明說，我愛我的主人和我的妻子兒女，不願意自由出去。』奴僕在服事六年之後，可以自由出去，但他若愛他的主人，就不願意出去。不僅如此，當他在主人家時，他娶了妻子，又有了兒女。在豫表上，妻子和兒女乃是召會同所有的聖徒。我們不僅有主人，也有召會同所有的聖徒作我們的家人。我們愛主，愛召會，也愛所有的聖徒。我們應當告訴主:『主，我想要留下來。我可以自由出去，但我不願意出去。我愛你，我愛我的妻子，就是召會，我也愛我的兒女，就是聖徒們。主，我不想失去你，我也不想失去你的召會和所有的聖徒。我願意在這裏作你的奴僕。』（李常受文集一九七三至一九七四年第二册，七一〇頁）

信息選讀

在豫表上，用錐子穿我們的耳朵是指開通我們的耳朵〔出二一６〕。作一個好的服事者，不是靠我們的腳、

WEEK 3 — DAY 2

Morning Nourishment

Exo. 21:6 “Then his master shall bring him to God and shall bring him to the door or to the doorpost, and his master shall bore his ear through with an awl...”

Isa. 50:4-5 “The Lord Jehovah has given me the tongue of the instructed, that I should know how to sustain the weary with a word. He awakens me morning by morning; He awakens my ear to hear as an instructed one. The Lord Jehovah has opened my ear...”

In order for us to minister life to others, we must do at least four things. First, we need an adequate contact with the Lord. We must all purposely go to the Lord, not to pray for other things but simply to spend time with Him. We need to be like the purchased slave in Exodus 21. Verse 5 says, "If the servant plainly says, I love my master, my wife, and my children; I will not go out free." After six years of service the slave was free to leave, but if he loved his master, he would not go out. Moreover, while he was in his master's house, he received a wife and had children. In type, the wife and children are the church with all the saints. We have not only the Master but also the church and all the saints as our family. We love our Lord, the church, and all the saints. We should tell the Lord, "Lord, I wish to stay. I can go out freely, but I will not. I love You. I love my wife, the church, and I love my children, the saints. I do not want to miss You, Lord, and neither do I want to miss Your church and all the saints. I want to remain here to be Your bondslave." (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 13-14)

Today's Reading

In type, to have our ear bored through is to open our ear [Exo. 21:6]. To be a good serving one does not depend upon our feet, our hands, or our eyes.

手或眼睛，乃是靠開通的耳朵。要作正確的奴僕，需要有開通的耳朵；不是爲了說話、作事或行走，乃是爲着聽話。我們絕不能作施教者，而要作受教者；我們也絕不能作教師，而要作學生。我們都需要這樣禱告:『主，我愛你，我愛你的召會，我也愛眾聖徒。我絕不出去。因此，求你穿我的耳朵；開通我的耳朵，好使我能聽你說話。我不要作教師，我是一個聽話者和學習者。』以賽亞五十章是一段豫言的話，描述主耶穌在地上時的情形。四至五節說，『主耶和華賜我受教者的舌頭，使我知道怎樣用言語扶助疲乏的人。主每早晨喚醒我；祂喚醒我的耳朵，使我能聽，像受教者一樣。主耶和華開通我的耳朵；我並沒有違背，也沒有退後。』一個有生命並有主應時話語的人，能說應時的話扶助疲乏的人。這就是將生命服事給疲乏和輭弱的人。

第二，我們必須學習在主面前被祂對付。我們可以說，『主，我在這裏。我知道我既不配又無用。我是天然的、粗野的、生澀的；我從來沒有被你「調理」過、製作過。我甚至是有罪的、屬世的、屬肉體的。主，你要使我成爲你的奴僕，你必須對付我。我需要你的對付，我需要你的「調理」。主，我將自己向你敞開，但我不倚靠我的敞開，我倚靠你的暴露。將我帶進你的光中；光照我，在我裏面照亮我，徹底的照透我，使我能完全被暴露。』我們都需要這樣的禱告。我們最好單獨有這樣的禱告。我們作別的事不應當單獨，但在這樣禱告的事上，我們最好個別的作。我們應當爲着這個目的，在主面前花一個小時或更久的時間，一再要祂來核對我們，直到我們通過祂的核對，不再需要更進一步的暴露爲止（李常受文集一九七三至一九七四年第二册，七一〇至七一二頁）。

參讀：爲着召會的建造正常結果子和牧養的路，第一章。

It depends upon our open ear. To be a proper slave, we need an open ear, not to speak, do, or walk but to listen. We must not be as instructors but as the instructed, not as teachers but as learners. We all need to pray this way: "Lord, I love You, I love Your church, and I love the saints. I will never go out. Therefore, bore my ear; open my ear that I may listen to You. I do not want to be a teacher. I am a listener and a learner." Isaiah 50 is a prophetic word describing the Lord Jesus while He was on the earth. Verses 4 and 5 say, "The Lord Jehovah has given me / The tongue of the instructed, / That I should know how to sustain the weary with a word. / He awakens me morning by morning; / He awakens my ear / To hear as an instructed one. / The Lord Jehovah has opened my ear; / And I was not rebellious, / Nor did I turn back." One who has life and the timely word from the Lord can speak the timely word to sustain the weary ones. This is to minister life to the weary and weak ones.

Second, we must learn in the presence of the Lord to be dealt with by Him. We may say, "Lord, here I am. I know that I am not fitting and useful. I am natural, wild, and raw; I have never been 'cooked,' processed, by You. I am even sinful, worldly, and fleshly. Lord, in order to use me as Your bondslave, You must deal with me. I need Your dealing. I need Your 'cooking.' Lord, I open myself to You, but I do not depend on my opening; I depend on Your exposing. Bring me into Your light. Shine over me, shine within me, and shine through me thoroughly in order that I may be fully exposed." We all need such a prayer. It is better to pray in this way by ourselves. In doing other things we should not be individualistic, but in this kind of prayer it is better to do it individually. We should spend an hour or more in the presence of the Lord for this purpose, checking with Him again and again until we get through and until nothing further needs to be exposed. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 14-15)

Further Reading: CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," ch. 2

第三週　週三

晨興餧養

箴十一 25『好施捨的，必得豐裕；滋潤人的，必得滋潤。』

路六 38『你們要給人，就必有給你們的，用十足的量器，連搖帶按，上尖下流的倒在你們懷裏；因爲你們用甚麼量器量給人，也必用甚麼量器量給你們。』

我們將自己再次奉獻，並與主徹底辦過交涉之後，就能在祂面前拿起負擔。…我們也許拿起負擔在聚會中服事招待，但招待這事本身並不是我們的負擔。相反的，我們的負擔是藉着招待而顧到人。這樣拿起負擔會有很大的不同。…每當我們作招待時，我們都會將生命供應給人；會有一道生命的流從我們流到別人的靈裏。聖靈總是尊重這樣的服事。

主甚至需要少年人。我盼望年紀較大的青少年能拿起負擔，照顧那些還在初中的青少年。…如果有些青少年這麼作，他們會有主的同在，並且會看到祝福。

年長的姊妹們可以拿起負擔去照顧年長的聖徒。沒有人能指派我們這樣來服事。我們都必須到主面前，就是到身體的頭面前，徹底的與祂辦交涉，…我們都必須拿起負擔照顧人（李常受文集一九七三至一九七四年第二册，七一二至七一四頁）。

信息選讀

照着聖經的神聖經綸，如果我們想要領受，就需要給與。我們若滋潤別人，自己就會得滋潤；我們若想在生命上長大，就需要幫助別人長大（箴十一 25）。當我們幫助別人在生命上長大，我們自己也會有長

WEEK 3 — DAY 3

Morning Nourishment

Prov. 11:25 “The blessing soul will prosper, and he who waters will also be watered himself.”

Luke 6:38 “Give, and it will be given to you; a good measure, pressed down, shaken together, and running over, they will give into your bosom. For with what measure you measure, it shall be measured to you in return.”

After we reconsecrate ourselves and deal thoroughly with the Lord, we can pick up a burden before Him. ...We may pick up a burden for ushering in the meetings, but the ushering itself is not our burden. Rather, our burden is to take care of people by ushering. Picking up a burden in this way will make a great difference. ...Whenever we usher, we will minister life. There will be an outflow of life from us to others' spirits. The Holy Spirit always honors this kind of serving.

The Lord needs even the teenagers. I hope that the older teenagers will pick up the burden to care for those in junior high school. ...If some teenagers will do this, they will have the Lord's presence with them, and they will see the blessing.

The older sisters, for example, can pick up the burden to care for the older saints. No one can appoint us to this service. We must all go to the Lord, the Head of the Body, have a thorough dealing with Him, and pick up a burden...to care for people. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 15-16)

Today's Reading

According to the divine economy of the Bible, if we desire to receive, we need to give. If we water others, we ourselves will be watered, and if we desire to grow in life, we need to help others to grow (Prov. 11:25). When we help others to grow in life, we ourselves will have the growth. The way

大。領受的路乃是給與，我們給的越多，領受的就越多（路六 38，徒二十 35）。…我們不應當說我們甚麼都不會作，也沒有用處。反而，我們需要說，『撒但，離開我去罷。我能作一些事，我也有一些東西，我在主手裏是有用的。』…當我們說我們有一些，就使我們所有的更多。因此，我們應當努力滋潤並照顧別人。

主雖然應許給亞伯拉罕一個孩子，但他卻多年無子。主甚至將亞伯拉罕放在一種環境中，叫他不得不爲亞比米勒家禱告，好使他家中的婦人能生育（創二十 17）。如果我們是亞伯拉罕，我們可能會覺得很難禱告。…然而，亞伯拉罕禱告神，神不僅答應了爲亞比米勒家的禱告，也應允了爲亞伯拉罕的禱告（二一 1 ～ 2）。我們若將禱告從爲自己轉向爲別人，就會得着我們所求的（伯四二 10）。因着我們在禱告中太以自我爲中心，主就要叫我們學功課。我們若滋潤別人，必得滋潤；我們若照顧別人，必得照顧。

使徒保羅說，『我極其喜歡爲你們花費，並完全花上自己。』（林後十二 15 上）這節含有奉獻犧牲一個人的財物和生命之意。『花費』是花費保羅所有的，指他的財物；『完全花上自己』是花費他所是的，指他這個人。如果我們有這樣的靈，願意花費我們所有的，並花上我們自己，奉獻犧牲一切所是，我們每一年都會有顯着的擴增。

保羅在地上不爲別的，只爲了得人。…他似乎沒有自己的個性，他就像一塊木頭，可以被切割成任何形狀。他的個性全然被主對付過，因此是柔輭的、能屈能伸、有彈性、能適應各種環境。

我們的個性，乃是我們不結果子、不運用我們的一他連得去照顧人的原因。…個性就在己的深處，我們都必須否認己。我們在主的手中沒有用處，不能照顧別人，乃是因爲我們那生野、天然的個性（李常受文集一九七三至一九七四年第二册，七四三至七四七、七四九頁）。

參讀：爲着召會的建造正常結果子和牧養的路，第三至四章。

to receive is to give, and the more we give, the more we receive (Luke 6:38; Acts 20:35). ...We should not say that we can do nothing and are not useful. Rather, we need to say, "Satan, get away from me. I can do something, I have something, and I am useful in the Lord's hand."...When we say we have something, we add to what we have. Therefore, we should endeavor to water others and care for them.

Although the Lord promised a child to Abraham, the child did not come for many years. The Lord even put Abraham into a situation in which he was forced to pray for the household of Abimelech so that they could have children (Gen. 20:17). If we were Abraham, we might have found it difficult to pray. ...However, when Abraham prayed, God answered the prayer not only for Abimelech but also for Abraham (21:1-2). If we turn our prayer from ourselves to others, we will receive what we desire (Job 42:10). It is because we are too self-centered in our prayer that the Lord needs to teach us a lesson. If we water others, we will be watered, and if we care for others, we will be cared for.

The apostle Paul said, "I will most gladly spend and be utterly spent on behalf of your souls" (2 Cor. 12:15). This passage has the sense of sacrificing one's wealth and one's life. Spend refers to the spending of Paul's possessions, and be utterly spent is the spending of what he was, referring to his being. If we have a spirit to spend whatever we have and to be spent, to sacrifice whatever we are, we will have a great increase each year.

[Paul] was on earth for nothing else but to gain people. ...[He] seemed to have no disposition of his own. He was simply like a piece of wood that could be cut into any shape. Because his disposition was fully dealt with by the Lord, it was soft, bendable, flexible, and applicable to any situation.

Our disposition is the cause for our not bearing fruit and using our talent to care for people. ...Our disposition is the depth of our self, which must be denied. If we are not useful in the Lord's hand for taking care of people, it is due to our raw, natural disposition. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 38-42)

Further Reading: The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, chs. 3-4

第三週　週四

晨興餧養

約四 34『耶穌說，我的食物就是實行差我來者的旨意，作成祂的工。』

出二八 12『要將這兩塊寶石安在以弗得的兩條肩帶上，爲以色列人作記念石。亞倫要在兩肩上擔他們的名字，在耶和華面前作爲記念。』

29『亞倫進聖所的時候，要將決斷胸牌上以色列兒子們的名字，帶在胸前…。』

在我們徹底與主辦交涉，並拿起負擔之後，我們必須學習對人有興趣。因着墮落，我們許多人對人沒有興趣。我們以爲別人得救不得救是他們自己的事。我們不在意別人是否在生命上長大，我們覺得關心自己的屬靈幸福就毀了。然而，召會事奉需要我們每一個人與別人有接觸。我們需要對主的子民有興趣。…主的子民必須天天作我們的『食物』（約四 31～34）。有些年紀較大的青少年姊妹應當說，『在召會中，所有十至十五歲的年輕女孩子都是我的食物。我對年輕人有興趣到這個程度。』

然而，我們卻不可在天然〔及社交的方式〕裏對人有興趣。…相反的，我們需要以生命的方式對人有興趣，…〔爲要〕看見他們得救，生命長大，並變得成熟（李常受文集一九七三至一九七四年第二册，七一四至七一五頁）。

信息選讀

我們〔要〕對某些特定的人有負擔。我們應當列一張名單，時常擺在我們眼前，並逐一爲他們禱告。…在召會中，有許多人需要我們將他們擔在肩上，懷抱

WEEK 3 — DAY 4

Morning Nourishment

John 4:34 "Jesus said to them, My food is to do the will of Him who sent Me and to finish His work."

Exo. 28:12 "And you shall put the two stones on the shoulder pieces of the ephod as stones of remembrance for the sons of Israel. And Aaron shall bear their names before Jehovah on his two shoulders for a memorial."

29 So "Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart..."

After we have a thorough dealing with the Lord and pick up a burden, we must learn to be interested in people. Because of the fall, many of us are not interested in others. We consider that whether others go to heaven or to hell is their own business. We do not care whether others grow in life, and we feel that it is sufficient for us to care for our own spiritual welfare. However, the church service requires every one of us to be involved with others. We need an interest in the Lord's people. ...Every day the Lord's people must be our "food" (John 4:31-34). Some older teenage sisters should say, "All the young girls between ten and fifteen years old in the church life are my food. I am interested in the young people to this extent."

However, we must not be interested in people in a natural way...or social way but in the way of life...to see them saved, grow in life, and become matured. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 16-17)

Today's Reading

We can pick up the burden for some specific persons. We should make a list of their names, always keep it in front of us, and pray for them one by one. ...Many in the church need our shoulders to bear them and our breast to

在胸間（出二八 9 ～ 12、15 ～ 21、29）。我們必須愛他們。他們失敗，我們應當哭泣；他們興起，我們應當喜樂。…我們的事奉不是排椅子、作整潔、招待或文書工作；這些是暫時的事務，作爲我們照顧人的憑藉、工具和管道。

我們這些已經重生的人，都有神聖的生命。然而，我們在召會事奉裏也許不太運用這神聖的生命。我們可能只是作事、說話、閒談、發問，以『交通』爲名義運用我們的心思和情感，而不運用我們裏面的神聖生命。來在一起親密的談話而沒有供應生命，並不是交通；這不過是社交。真實的交通乃是生命的湧流，彼此分賜生命。我將生命供應給你，你也將生命供應給我，在這生命的交流裏就有真實的交通。…召會中的每件事都必須有生命的性質，以生命作內容，並分賜生命。召會『交易』的『貨幣』不是美元，而是神聖的生命；神聖的生命是我們惟一的『商品』。召會全然是生命的事。我們的工作、說話、交通、服事、盡職、傳講信息、研讀聖經和禱告，都必須是在生命的湧流和生命的分賜中。

在召會中，我們必須有生命、訓練和結果子。召會裏的每一個人都應當作結果子的枝子。主在約翰十五章裏的話是着重而明確的。祂說，『我是真葡萄樹，我父是栽培的人。凡在我裏面不結果子的枝子，祂就剪去；凡結果子的，祂就修理乾淨，使枝子結果子更多。』（1 ～ 2）我們若是得救的，就是葡萄樹上的枝子；我們不能否認這事。因此，我們要領悟，葡萄樹上的所有枝子，都必須住在主裏面好結果子。這不是一件小事。

我們若能至少結一個果子，生命的供應就會湧入；生命的汁液會流進我們裏面，使我們結更多的果子。結第一個果子是重大的突破，我們都必須有這樣一個突破。我們需要到主面前與祂徹底辦交涉（李常受文集一九七三至一九七四年第二册，七一六、七三九至七四一頁）。

參讀：爲着召會的建造正常結果子和牧養的路，第五至六章。

embrace them (Exo. 28:9-12, 15-21, 29). We must love them. When they fall, we should weep, and when they rise up, we should be joyful. ...Our service is not to arrange the chairs, do the cleaning, usher, or do clerical work. These are temporary matters as the means, instruments, and channels for us to take care of people.

As those who have been born again, we have the divine life. However, we may not exercise the divine life much in the church service. We may simply do things and talk, gossip, ask questions, and exercise our mind and emotions in the name of "fellowship," yet without the exercise of the divine life in us. To come together to have a friendly talk without the ministry of life is not fellowship; it is merely something social. Genuine fellowship is the flow and the mutual imparting of life. I minister life to you, and you return life to me, and in this life current there is the real fellowship. ...Everything in the church must be in the nature of life, with the content of life, and in the imparting of life. The "currency" in the church "exchange" is not dollars but the divine life; the divine life is our only kind of "merchandise." The church is altogether a matter of life. Our work, speaking, fellowship, service, ministry, message, Bible study, and prayer must be in the flow and imparting of life.

In the church we must have life, training, and fruit-bearing. Every member of the church should be a branch that bears fruit. The word of the Lord in John 15 is emphatic and definite. He said, "I am the true vine, and My Father is the husbandman. Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit" (vv. 1-2). If we are saved, we are a branch in the vine. We cannot deny this. Therefore, we must realize that every branch in the vine must abide in the Lord to bear fruit. This is not a small matter.

If we will bear even one fruit, the life supply will flood in. The life-juice will stream in, and we will bear more fruit. To bear the first fruit is a breakthrough. We must have such a breakthrough. We need to go to the Lord to have a thorough dealing with Him. (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, pp. 17-18, 35-37)

Further Reading: CWWL, 1973-1974, vol. 2, "The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church," chs. 5-6

第三週　週五

晨興餧養

約一 29『次日，約翰看見耶穌…就說，看哪，神的羔羊，除去世人之罪的！』

32 ～ 33『約翰又作見證說，我曾看見那靈，彷彿鴿子從天降下，停留在祂身上。我先前不認識祂，只是那差我來在水裏施浸的，對我說，你看見那靈降下來，停留在誰身上，誰就是在聖靈裏施浸的。』

我們與主徹底辦過交涉而變得有彈性之後，我們在日常生活中需要有些東西，能吸引人並使人信服。約翰一章裏所題到的門徒，是藉着被主吸引而歸向祂的。…施浸者約翰…引薦…耶穌是除去世人之罪的羔羊，也是那帶着鴿子的一位，給人施浸，使人能得着神作生命〔32 ～ 33〕。這是主吸引人的兩個因素。神的靈總是藉着這兩個吸引人的特性作工。約翰的兩個門徒藉着引薦，立即受吸引跟隨耶穌（35 ～ 37）（李常受文集一九七三至一九七四年第二册，七七五至七七六頁）。

信息選讀

對我們眾人而言，我們的罪是最麻煩的東西；但基督成了神的羔羊，爲我們而死，爲我們成功救贖，除去我們一切的罪。這對我們是最大的顧惜，使我們快樂、安息。

我們的神就像母親一樣，祂先顧惜我們，使我們快樂。然後，祂給我們一些滋養，把我們從泥土變化爲寶石，爲着神的建造。若沒有基督的顧惜，就沒有人會來接受祂作賜生命的靈。

基督是人子，在蛇的形狀裏，藉着祂救贖的死，廢除了古蛇這罪的源頭（約三 14，來二 14）—顧惜。

WEEK 3 — DAY 5

Morning Nourishment

John 1:29 "The next day he saw Jesus...and said, Behold, the Lamb of God, who takes away the sin of the world!"

32-33 "And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him. And I did not know Him, but He who sent me to baptize in water, He said tome, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in the Holy Spirit."

Once we have had a thorough dealing with the Lord and have become flexible, we need something in our daily living that attracts and convinces people. The disciples mentioned in John 1 were brought to the Lord by being attracted to Him. ...John the Baptist [recommended]... Jesus [as] the Lamb to take away the sin of the world [v. 29] and...the One with the dove to baptize people so that they may receive God as life [vv. 32-33]. These are the two attracting factors of the Lord. The Spirit of God always works through these two attracting features. Immediately after this attraction through recommendation, two of John's disciples followed Jesus (vv. 35-37). (The Normal Way of Fruit-bearing and Shepherding for the Building Up of the Church, p. 64)

Today's Reading

Our sin is the most troublesome thing to all of us, but Christ became the Lamb of God to die for us, to accomplish redemption for us, to take all our sins away. This is the greatest cherishing to us to make us happy and restful.

Our God is like a mother. First, He cherishes us, makes us happy. Then He gives us some nourishment to transform us from clay to precious stones for God's building. Without Christ's cherishing, no one would come to receive Him as the life-giving Spirit.

Christ as the Son of Man, in the form of the serpent, destroyed the old serpent, the source of sin, through His redeeming death (John 3:14; Heb.

在創世記三章，我們都在伊甸園裏被古蛇所咬，因此在我們裏面就都有了蛇的毒素和素質。基督只來成爲我們的救贖羔羊是不彀的。祂也必須具有蛇的形狀。保羅在羅馬八章三節說，神差祂的兒子在罪之肉體的樣式裏來。基督成爲蛇，但只是在形狀上，不是在元素上。祂是民數記二十一章裏銅蛇（4～9）的實際，藉着祂救贖的死，毀壞罪的源頭撒但。

基督是神子，講說神的話，並且沒有限量的將祂自己作爲那靈賜給我們，使我們得永遠的生命（約三34～36、15～16）—餧養。無限的神子講說神的話，並將那靈賜給聽見神話語的人。凡聽見祂的話，並接受那靈的人，就得重生成爲祂的擴增，就是祂的新婦（29～30）。

基督是人子（耶穌），從猶太往加利利去，繞道進入敍加城，到雅各井旁，特意要等候那位乾渴、尋求水之不道德的撒瑪利亞婦人（四3～9）—顧惜。成了人的這位神，從猶太往加利利去，並且特意繞道去一座小城，爲要顧惜一個不道德的婦人。基督這位人子，是繞道的救主。

基督是神子，受神所差當作恩賜，將生命的水賜給婦人喝，這水要湧入永遠的生命（10～14）—餧養。首先，祂是人子來顧惜她；然後，祂是神子，將那湧入新耶路撒冷（永遠生命的總和）的活水賜給她。

基督是人子，要成爲梯子，維持並保持所有信祂之人與神之間的生命聯結（一51）—顧惜。基督在祂的人性裏是豎立的梯子，堅強而不搖動，…爲要把天帶到地，並把地聯於天。這就是把神帶到人裏面，並把人帶到神裏面。

基督是神子，要成爲新耶路撒冷的生命元素；新耶路撒冷乃是終極完成之三一神與祂得榮耀之選民的一個神聖且屬人的構成體（啓二一～二二）—餧養（活力排，一〇三至一〇五、一〇九頁）。

參讀：活力排，第九、四、六篇。

2:14)—cherishing. We were bitten by the old serpent in the garden of Eden in Genesis 3, so we have the poison, the essence, of the serpent in our being. It was not sufficient for Christ merely to become our redeeming Lamb. He also had to become in the form of the serpent. Paul in Romans 8:3 said that God sent His Son in the likeness of the flesh of sin. Christ became a serpent in form, not in element. He was the reality of the brass serpent in Numbers 21 (vv. 4-9) to destroy Satan, the source of sin, through His redeeming death.

Christ as the Son of God speaks the words of God and gives Himself as the Spirit to us not by measure that we may have the eternal life (John 3:34-36, 15-16)—nourishing. The unlimited Son of God speaks God's words and gives the Spirit to the hearers of God's word. Those who hear His word and receive the Spirit are regenerated to be His increase, His bride (vv. 29-30).

Christ as the Son of Man (Jesus), going from Judea to Galilee, detoured into the city of Sychar, near Jacob's well, to purposely wait for the thirsty and water-seeking, immoral Samaritan woman (John 4:2-9)—cherishing. The very God who became a man traveled from Judea to Galilee, and He purposely detoured to a small city to cherish an immoral woman. As the Son of Man, Christ is the detouring Savior.

Christ as the Son of God, sent by God as a gift, gave her to drink the water of life which springs up into eternal life (John 4:10-14)—nourishing. First, He was the Son of Man to cherish her; then He was the Son of God to give her the living water that flows into the New Jerusalem, the totality of the eternal life.

Christ as the Son of Man will be the ladder sustaining and maintaining the life union of all His believers with God (John 1:51)—cherishing. In His humanity Christ is the standing ladder, strong and unshakable...to bring heaven to earth and to join earth to heaven. This is to bring God into man and to bring man into God.

As the Son of God, Christ will be the life element of the New Jerusalem as the divine and human constitution of the consummated Triune God and His glorified elect (Rev. 21—22)—nourishing. (The Vital Groups, pp. 83-84, 87)

Further Reading: The Vital Groups, msgs. 9, 4, 6

第三週　週六

晨興餧養

路十五４～５『你們中間誰有一百隻羊，失去其中的一隻，不把這九十九隻撇在曠野，去找那失去的，直到找着麼？找着了，就歡歡喜喜的扛在自己肩上，回到家裏。』

約十五５『我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因爲離了我，你們就不能作甚麼。』

我們都要以主的心腸爲心腸，寶愛失落的羊（路十五４～６），寶愛久不聚會的弟兄姊妹，並且出代價去尋找他們。雖然探望人需要出代價，不僅要花上時間、體力，甚至要花上一番心思；但主付的代價比我們更多、更高。我們要有這樣的靈，把久不聚會的弟兄姊妹扛到召會裏。

當我們這樣出外尋找人時，應當信賴聖靈的工作。我實在相信，那天我會再回去聚會，不是人外面的尋找，完全是聖靈的工作，是聖靈將我找回來。聖靈的工作就是由路加十五章裏，婦人尋找失落的銀幣所比喻的；聖靈點上燈，就是用主的話來光照我們，並且在我們裏面細細的找，細細的搜尋，直到找着（８～９）（召會的擴增與開展，二一四至二一五頁）。

信息選讀

我們應當以父的愛爲愛，…〔像〕路加福音裏父親熱切歡迎浪子，…這就是父親對兒子的愛心。

WEEK 3 — DAY 6

Morning Nourishment

Luke 15:4-5 “Which man of you, who has a hundred sheep and has lost one of them, does not leave the ninety-nine in the wilderness and go after the one which is lost until he finds it? And when he finds it, he lays it on his shoulders, rejoicing.”

John 15:5 “I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.”

We must take the Lord's heart as our heart and treasure the lost sheep (Luke 15:4-6), loving the brothers and sisters who have not been to a meeting for a long time and paying the price to find them. Although there is a price to pay in visiting people, requiring not only the expense of time and energy but even a considerable amount of thought, the price the Lord paid was much higher. We must have a spirit to lay these dormant saints on our shoulders like lambs and bring them back to the church.

As we seek out the saints, we must rely on the work of the Holy Spirit. I truly believe that my return to the meetings was altogether the work of the Holy Spirit; it was the Holy Spirit who brought me back. The work of the Spirit is likened in Luke 15 to a woman who lights a lamp to seek a lost coin. The Holy Spirit is able to shine upon the saints with the Lord's word and is willing to search for them until they are found (vv. 8 -9). (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, p. 172)

Today's Reading

We must love others with the Father's love... [like] the father who eagerly welcomed his prodigal son in chapter 15 of the Gospel of Luke. ...The father had only love toward his son [vv. 22-24].

我們應當以主的心腸爲心腸。…父親所作的，就是供應肥牛犢。所以，已過的事都不要再提起，也不要去摸他們的瘡疤，乃要學習忘記過去。即使他們願意提起，你們也要表示不需要再提，告訴他們這一切都是主的恩典。…當久不聚會的弟兄姊妹回來時，我們要把我們所認識、所經歷、所享受的基督，按着他們的需要供應他們。這樣，必能逐漸使人得着恢復。希望你們接受負擔，也希望各會所積極推動各小排，去探訪、尋找、挽回久不聚會的弟兄姊妹。

在探望中，我們千萬不要多講話，只要去看看就好。許多時候我們的話不得體，也不知道人裏頭的光景，因此很容易傷到人，叫人難過。然而我們若滿面笑容，人絕對會得到安慰並受感動。他們會覺得主沒有忘記他們，召會也沒有忘記他們，並且差遣弟兄姊妹來看他們；這就給聖靈莫大的機會，在他們裏面作工。

〔結果子的〕定律…就是我們要住在主裏面，與三一神有聯結。然後我們就要按着生命的定律結果子，而不是神蹟奇事性的結果子。這個生命的定律有四點：第一，要住在主裏面，如同枝子住在葡萄樹上，吸取主生命的供應。第二，要住在主裏面，吸取土壤（父神）和雨水（聖靈）的供應，就是得着神和靈作滋養和復甦的供應。第三，要住在主裏面，吸取陽光（神）和空氣（靈）的供應。我們必須吸取神作土壤、雨水、陽光、空氣這四種的供應，我們裏面的生命才能按着定律長大而結果子。第四，要住在主裏面。…我們要活在召會中，如同葡萄樹必須留在園子裏，才能得蒙保護並得着照顧。…有了這些條件，我們就能按月結新果。這是一個生命的定律（召會的擴增與開展，二一五至二一六、二一三、七四至七五頁）。

參讀：對同工長老們以及愛主尋求主者愛心的話，第二章；召會的擴增與開展，第三至四、十一篇。

We must take the Lord's heart as our heart. ...The father spoke only of slaying the fattened calf in celebration of his son's return; he did not mention things from the past or touch his son's wounds. He forgot the past. Even if the dormant saints want to bring up their past, we must let them know that it is not necessary, because of the Lord's grace. ...As our brothers and sisters return, we can minister what we have experienced and enjoyed of Christ according to the need. In this way, we will gradually recover them. I hope that we will receive this burden and actively stir up the small groups to seek out, visit, and restore the saints who have been absent from the meetings for a long time.

As long as we visit people, this is good enough. Many times, our words are not appropriate, and because we do not know their inner condition, it is easy to hurt them and cause them to feel bad. However, if we go with a cheerful countenance, they will be comforted and touched. They will feel that neither the Lord nor the church has forgotten them. This will give the Holy Spirit a great opportunity to work in them.

The law of fruit-bearing involves abiding in the Lord and being in union with the Triune God. Bearing fruit comes out of the law of life, not out of miracles. The law of life, which is the law of fruit-bearing, involves four points: First, we should abide in the Lord, just as the branches abide in the vine, to absorb the life supply of the Lord. Second, we should abide in the Lord to absorb the supply of God the Father as our source of nutrients and the supply of the Holy Spirit as our source of watering and refreshing. Third, we should abide in the Lord to absorb the supply of God as our light and the Spirit as our air. We must receive a supply from God as our nutrients, water, light, and air so that the life within us can grow and bear fruit according to its law. Finally, we need to abide in the Lord and live in the church... just as a vine has to remain in the garden, in order to receive protection and care. ...Under these conditions, we will bear new fruit according to the law of life. (Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, pp. 172-173, 171, 65)

Further Reading: A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2; Crucial Words of Leading in the Lord's Recovery, Book 4: The Increase and Spread of the Church, chs. 3-4, 11

第三週詩歌

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奉 獻－回轉歸主

8 8 6 8 8 6（英471）

C 大調　　3/2

C　　G　　C　G　C　　F　　C　Am　G
1 – | 3 3 3 – 2 – | 5 5 5 – 5 – | i 5 6 – 5 – | 6 3 2 –

一 我 岂可再 冷 淡退後, 使 神聖靈 終 日擔憂,

C　Am　G7　　C　　G7　C　　C　　G7
1 – | 3 6 5 – 7 – | i – – – 5 – | i i i – 3 – | 2 i 2 –

恩 主也在 等 候! 我 今願意 轉 身回頭,

Em　F　　C　Am　G　C　Am　G7　C
3 2 | i 5 6 – 5 – | 6 3 2 – 1 – | 3 6 5 – 7 – | i – – – ‖

不 再留戀, 不 再逗遛, 就 此跟主 而 走!

二 我今將我所是所有, 完全奉獻,一無保留,
從今直到永久;
惟願恩主悅納、保守, 使我今後無望、無求,
惟願父旨成就。

三 回顧已往,又慚、又羞, 無一靈魂是我所救－
救恩被我全扣;
今求恩主用祂膏油, 將我全人厚厚澆透,
使成救恩出口。

四 恩主一向施恩深厚, 待我遠勝知己愛友,
竟以我作配偶。
祂的生命我當倚投, 祂的苦難我該接受,
將祂生命流露ㄌㄨˋ。

WEEK 3 — HYMN

How can I ever stay away

Consecration — Returning to the Lord

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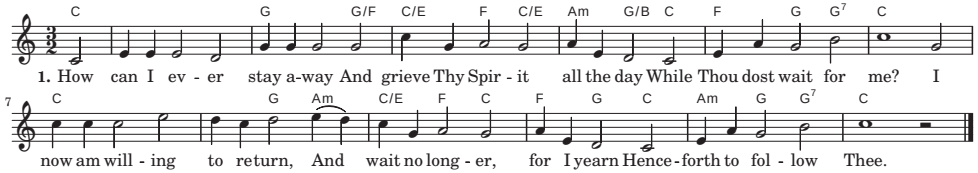

2. I offer now without reserve
All that I am and all I have
Thy purpose to fulfill.
Oh, may the Lord accept and keep,
That henceforth I may only seek
To do the Father's will.

3. When I look back, what grief and shame
That I've brought none to trust Thy name,
Thy word I've locked within.
Oh, may the Lord anointing give
And richly through my being live,
That I may speak of Him.

4. My gracious Lord has giv'n much grace,
Exceeding e'en a friend my place;
I fain would be His bride.
I'd share His life and suffer loss,
Accepting willingly the cross,
With Him identified.

第三週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: